



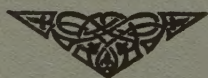
The
Fraternal

JOURNAL OF THE
BAPTIST MINISTERS' FELLOWSHIP



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JULY, 1953

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Baptist Union of Great Britain and Ireland

ANNUAL ASSEMBLY

Monday, 3rd May—Thursday, 6th May

1955

Baptist World Alliance

JUBILEE CONGRESS, LONDON

16th July—23rd July

Ministers, Churches and Associations please note

EDITORIAL

CROWNED

THE captains and the kings depart, the tumult and the shouting dies, the decorations are down, but now, there still stands a loving and lovable Queen—Crowned.

The weight of the crown placed on her head by the Archbishop is considerable, but far heavier is the weight of all that that crown represents. Realising somewhat the responsibilities, the opportunities, the almost ceaseless round of duties, with their imperious demands on body, mind and soul; instinctively the cry comes to our lips—who is sufficient for these things?

Our confidence in Her Majesty is deepened by the humble Call to her people to unite with her in prayer, that God may grant strength sufficient for her day. Among her most loyal subjects are those who are called to minister the Word of God, and from Baptists everywhere, the request for prayer will receive a ready and sustained response.

We do well, however, to bear in mind this request to pray regularly for the Queen, both in private and in public. Others whose forms of worship are determined for them, cannot but remember—it is there in their book. Whether we use a book or not, our duty and privilege in this matter should ever be on our hearts. It is noteworthy that on assuming his high office, President Eisenhower, like Queen Elizabeth, put special emphasis on this need for prayer, and we may often link them both, together with their peoples, in supplication at the Throne of Grace.

Very shortly, across the wide seas, the Queen of New Zealand and the Queen of Australia and the Queen of Ceylon will be acclaimed with the same loyal enthusiasm as marked her progress through the crowded streets of London. Together with our fellow Baptists throughout the Commonwealth, from our hearts will be uplifted the prayer—God save the Queen.

Remembering that loyalty is not the monopoly of any one nation, we like to think that in Europe and elsewhere our fellow Baptists, while praying chiefly for their own Rulers, will at this Coronation season, spare a thought for Queen Elizabeth, as she ascends the thrones in the British Empire.

In these days of tension, when suspicion and enmity abound, we would urge our Fellowship to pray also for those Rulers whose politics and religions differ from our own. If thus by golden chains the whole round world is bound about the Throne of God, the result may well be a revival of true religion and Christian virtues, pointing to that Coronation Day when He Whose right it is to reign, shall be crowned King of Kings and Lord of Lords. Meanwhile we offer loyalty and allegiance to Queen Elizabeth—God save the Queen.

CHURCH RELATIONS IN ENGLAND

THE following is a summary of the Report of a Committee set up by the Baptist Union Council to consider the Report *Church Relations in England*, prepared by representatives of the Archbishop of Canterbury and of the Free Churches, including the Baptist Union, as a result of the sermon preached by the Archbishop at Cambridge in November, 1946. (The page references are to *Church Relations in England*.)

The Report of the B.U. Committee confines itself to the main issue, namely, the Archbishop's suggestion that for the achievement of intercommunion, the Free Churches should make a beginning by taking episcopacy into their own systems. The Archbishop held that non-episcopal churches had accepted in principle that episcopacy must exist along with other elements in a re-united Church. Appendix I of the Baptist Report gives an historical survey of the official memoranda which give ground for this statement, but adds: "it is clear that the Free Church representatives, while recognising the Anglican position in this matter and expressing themselves as willing to discuss the acceptance of an episcopate as one element in a United Church, have not committed themselves to any particular form of episcopacy or to any definition of its functions. Matters have never reached a stage at which individual Free Churches have had before them definite proposals for either acceptance or rejection."

The Archbishop believes that there is a fundamental unity amongst the Churches on the central doctrines of the Faith, and "that there are no insuperable barriers to full communion between the Churches save those connected with the ministry and government of the Church." He therefore hopes that the taking of episcopacy into their own systems by the Free Churches might lead to "a free and unfettered exchange of life in worship and sacrament." (p. 9.) "The Free Church would take episcopacy into its system by the acceptance of an episcopate consecrated in the first instance through Bishops of one or more of the historic Episcopal Churches, and thus linked with the episcopate of the past, and would adopt episcopal ordination as its rule for the future. The Church of England would acknowledge that the Bishops and episcopally ordained Presbyters were from the outset duly commissioned and authorised for the same offices in the Church of God as its own Bishops and Priests." (p. 44.) The Church of England would then "agree to admit to communion baptised and duly commended communicant members of the Free Church, and would officially authorise duly commended communicant members of the Church of England to receive the sacrament of Holy Communion at the hands of such Ministers of the Free Church as had

been either consecrated to the episcopate or episcopally ordained or further commissioned to the Presbyterate." (p. 45.) The three functions of a Bishop which are emphasised are (1) ordination, (2) decision, in concurrence with Presbyters and laity, on any changes in matter of doctrine and policy, and (3) the pastoral oversight of Ministers and Churches. The Church of England would not make episcopal confirmation a condition of intercommunion, but hopes that in due course it would be widely and, in the end, generally used in the Free Church. Such a Free Church, moreover, would be free to maintain the fellowship and intercommunion with other Churches which it at present enjoys, even though these Churches remain non-episcopal.

The question faced by the Baptist Report is "whether there could be Baptist Bishops linked in the manner suggested with the episcopal succession of the past and exercising the functions mentioned above."

The following difficulties are stated:—

(1) The binding of intercommunion with episcopacy, despite the permission of "the same liberty of interpretation of the nature of episcopacy and of priesthood as obtains in the Church of England" (p. 44), presupposes claims for the episcopacy which history does not substantiate. For, says the Baptist Report, "the episcopate has not preserved either the unity or the continuity of the Church." The latter is "a continuity of life in Christ," "the continuing activity of the Holy Spirit manifested throughout the Body of Christ."

An intolerable situation would result from a difficulty (mentioned in pp. 44-45) that if the proposals were adopted, in the early stages at least, there would be "two types of Minister within a single Church," those who had received such ordination and those who had not, and that the Church of England would allow its members to receive the sacrament at the hands only of such ministers of the Free Church as had been consecrated to the episcopate or episcopally ordained.

(2) "Baptists regard ordination as a function of the whole Church acting through the fellowship of the local church." "The actual ordaining is of God, even as the ministry is a ministry under God for the edification of the Church, i.e., the Church as a whole. The service is the public acknowledgment in the Church that a candidate has been called of God to the work of the ministry. To say that someone must of necessity by virtue of his office take part in such a service because, if he does not, there will be no regular or proper ordination would be to introduce a new and alien element, a legalistic and coercive element, into our church life."

(3) "Similar considerations would arise were there any suggestion that by right of office a bishop, or indeed anyone else, must share in the rite of confirmation, or any similar service. Baptists believe that the admission of new members is the function

of the local church, and they would be unwilling to delegate it exclusively to a particular officer."

(4) "Baptists do not bind the sacraments as closely to the official ministry as the proposals seem to require, but associate them rather with preaching, so that in pastorless churches and at Baptist Union and Association gatherings, Laymen (of both sexes) may be invited to administer the sacraments and to conduct public worship."

That our church order is not unalterable has been shown by the modification introduced in the appointment of General Superintendents, but any change must be in line with our true development. Complete intercommunion—or "mutual open communion" does not yet exist even for all members of Baptist Churches, for we have some "closed communion" churches in which admission to the Lord's Table is confined to those who have been baptised as believers. "We do not feel that we could at the present time advocate proposals which would inevitably be rejected by certain of our number on grounds of deep Christian conviction."

That many Anglicans would find it as difficult to accept some of the suggestions, as we to accept episcopacy, is regarded as evidence that the proposals do not indicate the right step forward. Nevertheless the Report *Church Relations in England* renders good service in clarifying the issues, and "we hope that conversations between the Churches will continue," and other means should be sought "whereby we may demonstrate our unity in Christ and may worship and work together."

The Baptist Report expresses belief that both within our own denomination and in company with those of other communions we need in particular to examine:—

(1) the place of the local church in the Body of Christ; (2) the nature and authority of the ministry of the Church; (3) the manner of the calling out and ordaining of ministers; (4) the nature of *episcopacy* as exercised in New Testament times, and its relation both to the present forms of episcopacy and to other methods of oversight (e.g. the functions of our General Superintendents).

Gratitude must be expressed to the Committee for the fairness and clarity of this Report. We believe that the discussions which have been held, and those which we hope will be held in the future, between representatives of the Churches can only serve to deepen our sense of unity in the Holy Spirit with all who sincerely believe in our Lord and Saviour, and to bring nearer the fulfilment of His prayer that "they all may be one."

A. W. ARGYLE.

BAPTISTS AND EPISCOPACY: I

AS secretary of a local Free Church Federal Council in a City of High Church tendencies, I have experienced the difficulties of co-operating with the Anglican Church, and the refusal of the Bishop to hold any form of united Service in Church buildings, whether Anglican or Free Church, has exasperated me even to the point of doubting his Christianity. This was a good point to arrive at because it was absurd, and thereafter I began to comprehend why Christians of the High Church tradition are honest in their refusal to co-operate: and from this point the tragedy of the lack of co-operation impressed itself upon me with renewed force. To the High Churchman the difficulty in recognising our Ministry, and therefore our Churches, springs from the lack of episcopal ordination. But why does he (and often the Low Churchman too) regard episcopal ordination as essential? His Church structure derives from the authority of the Ministry through the Church hierarchy which, he believes, is founded on Jesus' commission to the Apostles and subsequent tradition. To the Anglican, therefore, episcopal ordination is of paramount importance. We approach the conception of the Church from the opposite angle and base our Church structure on the "gathered" congregation of believers. The episcopalian views with alarm the ease with which a group of discontented Church members can secede from our Churches and form another sect claiming to exercise all the historic functions of the Church, including the ordination of Ministers and the celebration of the Sacraments. The Divine Right of Independence, he argues, leads to men turning God into man's image instead of man into God's image. The task of Churchmen to-day is to find a way out of this impasse so that the adherents of the two differing types of Church can not only live in friendship, but in communion also, and it is futile to insist that one of these Church structures is right and the other wrong. Both types have received and been actuated by the Spirit of God in full measure. To us is given the task of fusing the two conceptions of the Church so that they are not mutually exclusive. The tragedy of the non-recognition of our Ministry by episcopalians can be most blatant in the villages and on the mission fields where our divisions repel the unbeliever.

But, if we insist on the episcopalian formally recognising non-episcopal Ministries we invite an intolerable strain on his loyalty and, moreover, we should be wrongly elevating our own Orders to the plane of doctrine. If the arch of his hierarchy is undermined the structure will collapse. Hence the question of Orders is to so many episcopalians a matter of doctrine rather than of rule. Our task is to look forward and not backwards; to find a way in which our respective Ministries can be mutually recognised without insisting on recognition of past Ministries. It will include the devising of a mode of ordination which combines what the episcopalian

regards as essential with a symbolism acceptable to Baptists. The requisite virtue is a humility which will seek to understand and provide for the other man's point of view: the prize is inter-communion and even reunion without a sterile uniformity.

I believe that our denomination has a part to play in all this and that the first step is to adopt episcopacy, while conserving the right to remain in communion with non-episcopal Churches and to recognise non-episcopal Ministries. Provided that we conserve this right we are fully safeguarding our belief that no one system of Church structure is essential to the Church.

The disappearance of Bishops in Baptist polity was a result of historical environment rather than of a deliberate attack on the institution. In the 17th century the office of Bishop was indelibly associated with the Established Church. "No Bishop, no King." The concept of religious toleration was almost unknown, and secession from the Established Church automatically involved persecution and the breaking up of the reformers into small groups. Bishops disappeared from Baptist life, but for some time the General Baptists retained them, and as late as 1678, the "Orthodox Creed" enumerated three kinds of offices of the Church: (1) Bishops or Messengers, (2) Elders or Pastors and (3) Deacons or overseers of the poor. The Bishops and Pastors were separate and distinct offices and the former were chosen by common suffrage of the Church and solemnly set apart with imposition of hands by the Bishops of the same function, and the Bishops so ordained had the government of those Churches which had elected them. Even Calvin held that episcopacy might be necessary for the infant Church and also in times of crisis like his own.

Quite apart from the contribution which the adoption of episcopacy might make towards Church reunion, I regard its introduction in our denomination as important and urgent for several reasons.

Firstly, the logical outcome of Independency is excessive individualism for which no authority can be found in Scripture. Independency may be attractive to us but for the reasons already indicated it is repellant to those brought up in the Catholic tradition. I believe Independency has great value provided that its limits are severely circumscribed, and I believe that we could produce a synthesis of episcopacy and independency which might well become a model to which other communions would gravitate.

Secondly, unless we adopt episcopacy we are not likely to influence the future development of episcopacy in general. I am not pleading that we should accept the Anglican episcopacy for ourselves or ascribe to our own episcopacy the same powers as now claimed by the Anglican episcopacy. Clearly the powers given to our Bishops would have to include those of ordination and some voice in the promulgation of doctrine, and I hope that their powers would include some authority in ministerial settlement, as I regard with some suspicion our present practice of ascribing

each "call" to a pastorate as the work of the Holy Spirit. I contemplate that the Baptist Union Assembly and Council meetings, the Association meetings, and, above all, Church meetings, would continue as now, and that the chief difference between a Baptist and the Anglican episcopate would be that the latter would be described as being authoritative and the former as constitutional. Unlike the Anglican tradition the appointment to our episcopate would be from below and not from above, and I would like to see a layman participating in the consecration of a Bishop as well as in the ordination of a Minister. At the moment we cannot influence the development of episcopacy within the Church of England because the pattern of our Church polity is so far removed from theirs. If we were to evolve a constitutional episcopate the influence on the Anglican episcopate might be considerable, and if the practice of lay participation were to be grafted into the rite of Consecration and Ordination in the Anglican Church we should be able to make a profound contribution to the development of the Church Universal.

Thirdly, I suggest that our own view of the Ministry is ill-defined. We have accredited and non-accredited Ministers, missionaries and chaplains, pastors and lay-pastors. What gives a man the status of a Baptist Minister? The reception and acceptance of a "call" to a pastorate cannot be the whole matter. Lay pastors recognise that their status is different, even if they do exercise the same ministry as their accredited brethren. I think that in many ways the practice of episcopal ordination would be salutary. To accept episcopal ordination in practice does not involve the negative proposition that a man cannot be a minister unless he is so ordained.

Fourthly, episcopacy claims to guard and protect the Faith. There are, I know, many illustrations of its failure to do this, and there are many clear instances of schism within the episcopal Church, but the fact remains that non-episcopal Churches more easily break up into smaller fragmentations, though some of these have come together again, but I think that by and large episcopacy can claim to be a uniting force. I doubt if much else keeps the Church of England together to-day.

Fifthly, there must be great value in linking up with the custom and tradition of the Church through the ages. Let us not mislead ourselves. Whatever may have been the form of Church structure during the first two centuries—and it is most unlikely to have been Independent—episcopacy came to be the normal, no, universal, method of government. Historic continuity of at least 1,700 years is no mean link to trifle with. Three hundred years ago we were forced to break that link, but we can, if we have the will, forge it again. It is agreed that if the Church does unite, episcopacy will be an integral part of it. Why wait till unity is round the corner before trying out episcopacy? Why wait till we have to accept someone else's brand of episcopacy with, perhaps, theories about it which are not entirely palatable to us? We cannot avoid our share of the continuing scandal of the divisions

of the Body of Christ. By adopting episcopacy we can help to create the situation in which intercommunion and reunion might become possibilities.

My plea is that we should make this move now, without reference to the reactions of the Church of England.

As yet I have avoided the subject of Apostolic Succession. But it must be faced because it is clear that the Anglican Church would not recognise an episcopacy which is not in the Apostolic line. I do not for one moment subscribe to the belief that Ministerial Orders are invalid unless conferred by a bishop in the Succession. God has not limited the freedom of the Holy Spirit to such a line. But that does not preclude the proposition that a line may be used by the Holy Spirit. Lines of succession have been important in the history of man. And God himself ordained that the Christ should be of the line of David. I believe that tradition and formalism are potent means of perpetuating an institution and of preserving great truths, and the Church is after all an institution.

I believe that our Baptist Episcopacy must sooner or later come within the Apostolic Succession if it is to be a means of bringing together the separated limbs of the Body of Christ, and I would sooner come within that Succession from the outset.

I would plead that if we were to adopt episcopacy, and if this led to intercommunion with the Church of England, then our Ministers should be willing to undergo some further form of commissioning; indeed, the Archbishop of Canterbury has intimated his willingness to submit to such a ceremony. This would not imply any invalidity or irregularity in the Minister's present Orders, but a Minister who declines to accept a further commissioning into a wider Church on the theory that his ordination is already into the Church Universal is ignoring the stark fact of the Church's divisions, and is elevating his Orders to the plane of doctrine.

That we must look ahead somewhat on these lines I am convinced. The world Church is acutely conscious of its divisions; the younger Churches in the mission fields have been stirred to action, impatient with the historical cleavages of the Western Church; the outside world is pagan in the fact of a multi-divided Church, and yet we dissipate our resources and our energies in our rival denominations. We ought, and we can, preserve the vital truths to which our denomination has witnessed, but our structure of Church life is not sacrosanct. There is little evidence in the New Testament as to what should be the type of Church structure, but history has proved the strength of the episcopal structure, and we have admitted that episcopacy must be a constituent part of any reunited Church. What is there to hinder us from taking this step now? The Archbishop of Canterbury, in face of great opposition within his own Church, has tried to open the door. Let us keep it open. Let us force it open wider.

B. S. LEWIS.

BAPTISTS AND EPISCOPACY: II

IT is one of the difficulties of this subject that "episcopacy" is a word by no means precisely defined. Even for Anglicans it has various meanings; to different Anglicans, that is to say, it means very different things. When Nonconformists also begin to search for some doctrine or system acceptable to them yet capable, without an excess of ambiguity, of being called "episcopacy," the situation imperils all logical discussion. In his Cambridge sermon, the Archbishop of Canterbury recognised the diverse forms which episcopacy has taken, and may still take, but did not explain exactly what he was inviting Nonconformists to take into their systems. The report of the Lambeth conversations goes further. It defines the functions which should be assigned to bishops as follows:—

(1) that of ordination; (2) that of decision, in concurrence with Presbyters and laity, in any suggested changes in matters of doctrine and policy; (3) that of pastoral oversight of Ministers and congregations! Confirmation is not mentioned as one of these essential functions of an episcopate, but the report does record that "some Anglicans . . . interpret the theological and pastoral aspects of episcopal Confirmation in a way likely to lead them to urge its adoption as a condition of intercommunion."

The authors of the report "see no reason why such episcopal functions should not be exercised within the Free Churches in association with many of the forms and methods already employed by them to secure these ends." Many Baptists may have felt some surprise at the suggestion that there is no reason why episcopal functions should not be exercised in their midst, and it is important to notice how great a change in the practice of Baptists the exercise of these functions by bishops would involve, even assuming the retention (if that were possible) of "many of the forms and methods" which Baptists now use.

The proposal that the function of ordination should be assigned to bishops clearly means it is to be assigned to them alone, and nobody is to be considered a minister unless he has been thus episcopally ordained. (Indeed, it is expressly stated that a Free Church which entered into an agreement in accordance with the Archbishop's suggestion would "adopt episcopal ordination as its rule for the future.") For Baptists the difficulty of this proposal begins with the service of ordination, irrespective of who is to conduct it. It is now common for a man taking up his first pastoral charge to receive what is called ordination; but this practice, though common, is not invariable, and there are very few Baptists (if, indeed, there are any) who would assert that no man can be a Baptist minister who has not gone through a ceremony called ordination. It would be easy, but it is not necessary, to mention eminent figures, not only among the dead, who on that view would be found to have been wrongly regarded as Baptist ministers for

many years. That, however, is only the beginning of the difficulty. When a service called an ordination takes place in a Baptist church, it has nothing in common with an Anglican ordination except its name. The Baptist Union Council stated its understanding of the ceremony in 1923, and the statement is printed on p. 49 of the Handbook for 1953. It is safe to say that no Anglican theologian would accept it as a complete statement of the effect of ordination; and it is equally safe to say that no Baptist would accept the Anglican view, that ordination confers on a man powers which no unordained person can exercise. It is therefore misleading to speak, as the report does, as if the Anglican rite of ordination and a Baptist service of that name were both directed to secure the same ends. Even if it were possible to agree that the function of ordination be assigned to bishops, the functions assigned by Baptists and by Anglicans would in fact be different things. For Baptists there remains a further difficulty in the proposal to assign the function (whatever its nature) exclusively to bishops. In the Anglican rite, ordination is a function of the bishop alone, and in the last resort the decision who is to be ordained is the bishop's decision. The report speaks of assigning the function of ordination to bishops, not of assigning it to bishops in concurrence with presbyters and laity (as is proposed for the function of decision in matters of doctrine); so it is to be presumed that both the act and the decision, as in the present Anglican system, are to belong to the bishop alone. For Baptists, on the other hand, ordination is a function of the local church. The presence of the superintendent of the area may be desirable, but it is not essential. The ordination is the act of the local church, as the microcosm of the church universal; and the decision whether a man is to be ordained is the decision of the local church, not of any individual or denominational committee. To substitute "bishop" for "local church" in both act and decision is hardly the simple process of associating episcopal functions with "the forms and methods already employed," which the report suggests.

Similar difficulties arise over the suggested episcopal function of "decision, in concurrence with Presbyters and laity, in any suggested changes in matter of doctrine and policy." The doctrine and policy of a Baptist church are entirely controlled by the church meeting (subject to its trust deeds). The Council, of course, controls the policy of the Union's activities, but in the unqualified form in which it is set out in the report this function of decision belongs for Baptists only to the local church. Apart from this, the right of veto which the suggestion in the report would give to bishops in matters of doctrine and policy is absolutely inconsistent with the democracy under God practised by Baptists in matters both spiritual and material.

Of the function of "pastoral oversight of Ministers and congregations" it is harder to write, for the words may mean much or little. They might be used to describe the work done by

the general superintendents, which is now gladly and gratefully accepted by the large majority of Baptists; but it is no slight to the superintendents to add that to a great extent their services are welcome to the churches precisely because the churches would be free to reject those services if they wished. No known system of episcopal oversight has afforded such freedom of choice.

Such are the functions which Nonconformists are invited to assign to bishops. It may seem that too much space has been devoted to the demonstration that for Baptists the adoption of such an episcopate would be not merely the making of a congenial addition to their present order or the granting of a new name to an existing institution, but a great and radical innovation; the excuse for dealing at some length with this point is the astonishing complacency of the authors of the report, who "see no reason" why the Free Churches should not combine their existing forms and methods with the discharge of these functions by bishops. Our Baptist forefathers had a reason for departing from episcopacy, and our Anglican friends have a reason for wishing us to return to it. Indeed the ultimate importance of the subject lies in these reasons; not in the function, but in the doctrine from which the function springs.

Obvious though this seems, it is a fact which is constantly overlooked in literature concerned with reunion. The implication of much of this literature is that what is needed to bring two churches together is that they should use the same names for their institutions or observe the same ceremonies; whether they agree about the nature or meaning of the institutions or ceremonies does not matter. Thus the report issued in May, 1922, by the joint conference of representatives of the Federal Council of the Evangelical Free Churches and Anglican representatives stated: "The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character..." The "Outline of a Reunion Scheme" issued by a similar joint conference in 1938 stated: "The acceptance of episcopal ordination for the future... would allow for various theories regarding the origin and character of the Episcopate... It neither affirms nor excludes the view that Apostolic Succession determines the validity of the Ministry and Sacraments." In commenting on this latter passage in November, 1938, the B.U. Council stated they did not "think that an acknowledged ambiguity in the meaning of 'episcopal ordination' would provide a sure foundation for organic union." One of the objections to language such as that used by the joint conferences is that it tends (one is tempted to say "is intended") to create the appearance of unity where the reality does not exist—a mode of discussion which is hardly worthy of the Queen of the Sciences. An equally serious objection is that it obscures the fact that, however great the latitude of interpretation allowed, the acceptance of episcopacy must imply the acceptance of some theory of its character. People who assign certain functions

to bishops must inevitably be taken to do so because they believe something.

Whatever the minimum content of that something may be, it undoubtedly involves the abandonment of the doctrine of parity. If episcopacy, presbyterianism and congregationalism are the three schools of church order, the two latter are distinguished from episcopacy by their teachings of parity; and they are distinct from each other because, while presbyterianism teaches the parity of ministers, congregationalism teaches the parity of all Christians. This is the essential mark of congregationalism. It is because of this that (in the words of the Constitution of the Baptist Union) "each Church has liberty, under the guidance of the Holy Spirit, to interpret and administer His Laws"; that the delegation of ministerial duties is a function of the church, and not of any exalted or privileged individual; that the church alone is competent to decide all questions affecting it, be they spiritual or material; that any person authorised by the church is competent to perform any function within it. On the other hand, the assignment to bishops, and to bishops alone, of the functions suggested in the report implies the belief that bishops are not the equals but the superiors of other church members, and at least for some purposes are the chosen channels of the Grace of God. The characteristic Baptist doctrines mentioned above are altogether inconsistent with any such pretensions to spiritual pre-eminence on behalf of a limited group, and with any doctrine that the mediation of Grace is for any purpose confined to persons who hold certain offices or have passed through certain ceremonies.

The fact of the matter is that for Baptists the Archbishop's sermon is a recommendation of the impossible. We cannot take into our system the episcopacy which the report describes. Baptist church order rests on positive beliefs; but when everything positive has been said and provision for the church meeting and the deacons has been made, the description of our system is not complete. It has its negative side as well. An essential part of the system is the absence of individuals with the powers which the report would assign to bishops. If Baptists were to accept episcopacy, the process would not properly be described as "taking episcopacy into their system." It would be the abandonment of the old system and the adoption of a new; the transfer of allegiance from congregationalism to episcopacy.

J. G. LE QUESNE.

WITH REFERENCE TO NICOLAS BERDYAEV

THIS paper pretends no more than the passing on of some of the things one has found in Berdyaev, who was by many estimates the greatest Christian philosopher of modern times. It might be thought that one needs to be a philosopher to understand him. If this is so, I am disqualified—for only after much patient reading do I begin to grasp his profound emphases. Not that he is difficult to read, for his style is terse and gripping. For all his apparent contradictions, explosiveness, and compression, he is most stimulating—and it is to this quality which Berdyaev possessed in marked degree—that I trace my interest in him. He gives strong meat—something real and satisfying—or rather quickening. He frequently refers to the menace of dullness which threatens life and may even invade the realm of religion. Most of us know fits of boredom connected with our work which are not all due to slackness or perversity—but to sameness, frustration, the disturbing reflection that much we had taken for granted in theology and institutional religion seems irrelevant or even false; above all the state of society and the drift of things in the world generally as presenting too vast a task for our diminishing Christian forces—all this tends to rob us of inspiration and leaves us flat.

To these conditions Berdyaev speaks—with candour and fearlessness, sometimes with devastating criticism—yet with knowledge that is astonishing and faith bright and sure—a flaming prophet who pulls down but also builds up. We like him best when he writes of Christian ethics, mysticism and dynamic religion—but he is equally at home when investigating the grounds and process of knowledge, and whilst swiftly appreciating time-honoured philosophers, exposes their inadequacies and shows where their position is no longer tenable. So with theology. The calm way he sets aside some orthodox explanations makes you start—and not always with irritation—sometimes with delight. I give a few instances:—

1. First with regard to what is perhaps his pet theme—*Freedom*. Underlying his treatment of freedom and determinism in the many spheres of life where they apply, is a conception much deeper than what we mean by free will. It goes quite beyond the psychological sense to the primeval freedom of Jacob Boehma, which is prior to Creation, and gives a glimpse of tragedy (as well as glory) in the Eternal Sphere. Berdyaev insists on the old point that the accepted notion of free-will makes God responsible for evil. His explanation is not one which pushes the problem one step farther back, but really succeeds in removing responsibility from the Divine inasmuch as this primeval freedom is uncreated and independent of Divine Creation and determinism. Nor does it imply the existence of another being claiming equality with God. It is the basic principle, the realm of potency, lying outside causal relationships. Berdyaev gets this from German mysticism—

but he also gets it from the contemplation of his own existence—as may we all. In fact he says this primordial freedom is in man through the agency of Spirit. It is the origin and fountain of spirit in man. The depths of the unconscious and of the superconscious do as it were run back, into it. This seems to be the foundation of his philosophy—or at least it colours much of his teaching. For example:—

2. *His Conception of God.* He accepts the distinction between the Godhead and God. Here I had better quote his words:—

“God is not Absolute, for the notion of God the Creator, God the Person, God in relation to the world and man, lacks that complete abstraction which is necessary for the concept of the Absolute. The concrete revealed God is co-relative to the world. He is the Biblical God, the revealed God. But the Absolute is a definitive mystery. In consequence two acts are affirmed—first, from Godhead, from freedom a God is realised in eternity, a Triune God; and second, the Triune God is the author of the world. It appears therefore that there is in Eternity a Divine genesis and that is the inner esoteric life of Deity. The act of Creation, the relationship between God and man is the revelation of the Divine drama, of which time and history are an inner content.”

In all this he shows his familiarity with Jacob Boehma whose extraordinary speculations about the interior life of Deity open out a vista of great depth and wonder. Those who are students of Boehma (if there are any these days) are sure to feel at home with Berdyaev. He might perhaps be called his modern exponent.

If freedom is Berdyaev's pet theme, he himself claims:—

3. *Man as his major theme.* Here he is in the tradition of Russian religious thinkers who emphasise what they call “Godmanhood.” Berdyaev certainly helps us to understand the mystery of Christ as being from Eternity the human principle in God, but he applies the same idea to the human race and boldly claims that through Christ man may experience deification. Although few have the boldness to draw out to the full the implications of this doctrine, we recognise its source in the N.T. It is not a subject that can be dismissed by proof texts—but one that occurs to us all is Peter's word—that we are made partakers of the Divine nature. No one has written more trenchantly of evil, or has set forth with more painful vividness the moral slavery of man, yet Berdyaev will have nothing to do with the doctrine of total depravity and insists that by virtue of the Divine Image, man is a lofty Creature. He believes in the fall—but hastens to add that this implies a height from which man fell. The image is restored by the Redemption in Christ to which Berdyaev is devoutly loyal but in a manner much deeper than conventional orthodoxy. In treating this subject he reminds one of the best aspects of St. Paul. He has the same boundless hope, the same glorious assurance, the same confidence in the dynamic of the Spirit. Yet he warns us against stopping

short with the joy of personal salvation and allowing it to degenerate into spiritual egotism. Here he plunges deeply into another of his enthusiasms:—

4. *Creativeness*. Man is called to co-operate with God in creating the world which is a continuous process. Creativeness is connected with freedom which alone is able to produce what is new. God creates from nothing, man must use the materials which God gives, but the embodiment is distinct from the first flash of Creativity which is rooted in freedom, the realm of potency and non-being. Many spiritually minded Christians stress the necessity for making a creative use of the powers with which we are endowed—it is implied in the familiar hymn "Take my life and let it be" etc., but Berdyaev thinks it is an almost unexplored truth—and certainly by showing that man must be spiritually free before he can make a noble use of his Creative powers, Berdyaev with great variety of scope and repetition has done, and we hope will yet do, the modern world which is submitting more and more to various tyrannies—a splendid service—a service which may yet open the door to spiritual renewal and transformation of life. For it is the duty of man not only to exercise his creativeness in the sphere of the arts and sciences but primarily in the moral sphere and that not merely with regard to evil—but with regard to the creation of new values—the values of the Kingdom of God, and the permeation of life with love. With man's Creativity in mind, but with special reference to the freedom in which it has its roots, Fielding Clarke who has written a good Introduction to Berdyaev, says he is convinced the day will come when not only theologians but also dialectical materialists will have to acknowledge the truth set forth here by Berdyaev. Here I may fittingly pass to:—

5. *Eschatology*. Berdyaev shares the prophetic apocalyptic outlook of the Russian people. In his recent book—"The Beginning and the End" he says: "I want to survey all problems in the light of eschatology." "My faith in victory is eschatological and my religion prophetic." That doesn't mean, as he also tells us, that he believed the end of the world to be imminent, nor has he any leaning to those ideas which materialise the thousand years reign in terms of this fallen world. He agrees that no precise conceptual form can be given to this final mystery, but he succeeds in making you feel that it is a real mystery, not only awesome but enchanting. His thoughts on this subject are all of a piece with his general standpoint—all is dynamic issuing from the depth of spirit.

To begin with he is emphatic that the consummation of the Kingdom of God can take place only beyond history. Many quotations could be made, e.g.:—

"Man falls into a magic circle from which there is no way out."

"People tie God up in history; within the confines of history therefore (not even) grace resolves the conflict between freedom and necessity. The solution can be conceived only in forms of eschatology." (*The beginning and the End.*)

"To situate the Kingdom of God within the historic process is tantamount to excluding its realisation. The real significance of history lies not in possible solutions at any given period but in the revelation of all its spiritual forces, contradictions and inner tragedy, and in withholding of the all illuminating truth until the ultimate end. Such ultimate solution would throw light on all preceding epochs. The failure of history is sacred, demonstrating that the higher calling of man is super-historical." (*The meaning of History.*)

One other quotation from a different angle and too significant to omit:—

"We are no longer aware of a world harmony and have fallen out of the world order. This destruction of the cosmos dates from the beginning of modern times with their great scientific discoveries. The ancient cosmos with the earth at its centre is linked with the Ptolomaic system. Present day physics are obliged to reject the cosmos, they are breaking it up. This planet has been set reeling. Already man no longer feels the ground firm under his feet. There is not only a process of evolution, but of dissolution also. The world is arriving at a fluid condition. All this should make the eschatological sense more intense."

Yet Berdyaev is equally clear that this world must enter into the ultimate triumph and that the Kingdom of God will be protected upon the earth—not as an order, nor as necessity, nor as arbitrary decision or power, still less as merely destruction and judgment—but as positive victory into which all the creative activity of man will enter. To deny this, he says, is to deprive history of all meaning and to deny the worth of the divine likeness in man.

No doubt the criticism is levelled that this does little to banish the vagueness which always, not unnaturally, envelops eschatology: but to some of us the way Berdyaev envisages the problem will seem far more in line with reality than the attempted solutions of popular millennialism.

The philosophy to which Berdyaev directs us is not an easy one. It may lead to sharp conflicts as, i.e., between freedom and love, freedom and justice. It also requires revision or even abandonment of some of our presuppositions with regard to authority, providence, predestination, finality of truth, etc. Certainly he makes provocative dicta on sociology, sex, religion, and almost all subjects he investigates. He talks of God being human, and man non-human, of the idolatry of much of our worship, and of death, the dullness of conventional goodness, the slavery of obedience, etc. All such pronouncements are of course to be taken in their whole context. They can then be welcomed not only as calculated to shake what is static and petrified, but as pointing to what has positive and living depth. To read Berdyaev is to be reminded of Paul's phrase—"the deep things of God." He is ever deploring our tendency to

lose the dynamic of the Spirit in objectifying and symbolising processes. In these days when we need to go much deeper than the "pep" talks of which the Churches are justly weary, there are few who can offer such brilliant insight as this spiritual genius.

H. MAISHMAN.

APOSTOLIC CHRISTIANITY

IT is questionable whether there could ever have been a time in the history of the Christian Church when its members were not interested in the type of Christianity practised by the apostles, but it is certain that in our own day no thinking Christian can afford to neglect this issue. We may go further and say that the importance of Apostolic Christianity is unchallenged; what is challenged is the interpretation of it. The Anglican and certain other branches of the Church seek to keep alive the Apostolic Faith by stressing the unbroken connection between their priests and the early apostles, whilst the Free Churchmen are more concerned with the continuity of doctrine. It is a subject on which a great deal has been written, especially in recent years, and still more remains to be said, and it is far from the purpose of this article even to attempt a further academic contribution to such a complicated issue. What surely is of importance for us in the Free Churches to-day is that we, ministers and laymen, should seek to reproduce in our corner of the vineyard the life of the early Church, and in this respect attention may profitably be drawn to Philippe-H. Menoud's recent book, *La Vie de l'Eglise Naissante*.*

Menoud begins by stressing the fact that according to Paul and John the Christian Life is a *continuation*; the confession of faith is only the beginning of the Christian Life and not its climax. But he then comes quickly to his main issue and settles on the text, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts ii, 42.) This is the text for the rest of the book, and Menoud maintains that these four points are sufficient to describe all the life of the Church, but before we look at them in more detail it is important to notice that the writer makes no distinction between the spiritual and the material life. It is for the world, he says, and not for the Church, to separate thought and action.† With this in mind let us turn to the four main issues.

I. *Apostolic Teaching*. He begins by making the distinction, now familiar to English readers thanks to C. H. Dodd, ‡ between preaching and teaching, but then goes on to plead for a closer unity of the two. If this should seem to any to be a paradox,

* Published by Delachaux & Niestle, Neuchatel and Paris, 1952.

† c.f. T. G. Dunning, "The Christian in the the Service of the Welfare State," in the *Baptist Quarterly*, vol. xv (1953), pp. 57f.

‡ *The Apostolic Preaching and its Developments*.

let it be said further that it is one thing to see that preaching and teaching are different, and another to see that the two ought to be closely bound together in a wholesome ministry. As an example of early Apostolic Preaching he takes Peter's sermon on the day of Pentecost and analyses it, but goes on to add that the apostle's task is not ended when he has done that. These people who have heard the Word and confessed their faith and been baptised must then be instructed in the faith, and when Peter and John first came before the Sanhedrin in Jerusalem they were forbidden to preach or teach in the name of Jesus. (Acts iv, 18.) The purpose of such teaching he regards to be a commentary on the sermon to complete it and to make it clear, and it cannot be too strongly emphasised that these are two aspects of the Christian Life for every soul, and not one for the simple and the other for the wise or learned.

There is something remarkably simple, yet equally profound, about this truth. The days when we preached to the "saints" in the morning and the "sinners" at night have long since passed, but it would appear that for many of us preaching and teaching have become somewhat confused, so that although all our people have a little of each they are, for the most part, unable to separate the wheat from the chaff. Observation shows that churches where many are willing to devote time to consider the facts of the faith and its implications in daily life, are the churches which seem to bear much fruit, and it may well be that if we ministers could distinguish carefully between preaching and teaching and ensure that *all* our people, rather than just those who take the trouble to come to a study group, have a fair proportion of both, the results would soon be forthcoming. It is perhaps significant that Menoud is more concerned with the way in which we copy the teaching of the apostles, than with the matter which we teach.

II. *Apostolic Fellowship*. Here Menoud draws attention to four uses of the word *Fellowship* in the New Testament:—

- (a) the Fellowship which unites all the faithful to each other and to the apostles. (I John i, 3-7; Phil. i, 5; Philemon 6; Gal. ii, 9; I Cor. i, 9; x, 16; II Cor. xvii, 13.) This is the spiritual sense of the word.
- (b) the Fellowship of those things necessary for the daily life. (Acts ii, 44; iv, 32.) This is the material sense.
- (c) the Fellowship of the Body of Christ; the Eucharistic sense.
- (d) the collection for the Church at Jerusalem.

Here he is at pains to stress the point that for the Christian the spiritual and the temporal are one realm, and that if the fellowship which Christians have the one with the other is of the right order all that happens on the material plane will be but the expression of a deeper spiritual unity that exists between them. He then enlarges on this in three ways:—

- (a) Christian Fellowship is first the joining of the faithful to the apostles, for there is no valid Christianity which is not apostolic.

Even Paul, who gloried that he had not received the Gospel from men (Gal. i, 15), never for a moment imagined that he was preaching something entirely new, but rather that he had been introduced into a tradition which already existed, and there were many others like him. Their example makes it clear to us that Christianity is not an association of men of their own free will, each interpreting and applying the life and teaching of Jesus in his own way; rather, they consider their duty to be that of bearing witness to the Christ Who lived and died and rose again.

(b) Christian Fellowship is also that which unites the faithful so that they are "of one heart and one soul." (Acts iv, 32.) For Menoud, the spiritual unity of those who believe in Christ is a permanent mark of the Christian Life, and of the authenticity of the Church.

(c) But because of the way in which the Gospel establishes a solidarity between the different planes on which the human being lives, real Christian Fellowship must inevitably extend to the material realm. If the collection for the church at Jerusalem is to be taken as typical of this kind of fellowship, then, for Baptists at least, it is difficult to find a better interpretation than in terms of the Home Work Fund and that of the B.M.S. It is when we give lovingly to such causes that our spiritual fellowship is really finding its outlet in material things.

III. *Breaking of Bread.* Menoud has no doubts that this phrase refers to the Eucharist and was an essential mark of the early Church. What matters most in this service is that we should each have a realisation of the Risen Lord, and this may be more than a comfort to us in these days when it seems difficult, to the point of impossibility, to find some agreement between the Eucharistic practices of the different branches of the Church. For every branch of the Church to have a vital doctrine of the presence of the Living Lord, in whatever form, would at least convince us that we were following in the Apostolic pattern.

From there, Menoud goes on to stress the importance of the Eucharist in its setting of time and eternity. It stands between the Incarnation and the Parousia, and it is due to the Eucharist that we are able to live in faith and hope even though the final coming of Christ has not taken place. This was perhaps even more true in the days of the early Church when they waited for their Lord to return with intense expectancy, but still He did not come. There is evidence in our own communion that this truth is to-day receiving fresh emphasis,* and it has value in that it not only brings us to a sense of oneness with all who have gone before, but also to a sense of oneness with all who are on earth.

IV. *Apostolic Prayers.* The claim that the early Church continued steadfastly in prayers is illustrated on every page of the *Acts of the Apostles*, and Menoud takes the prayer in Acts iv, 24-30

* *The Lord's Supper: a Baptist Statement*, pp. 25f.

in order to discover what they prayed about. There are two main points : the first is one of praise and glory to God; the second is a prayer that God will bless their efforts in the preaching of the Gospel. The Church is preoccupied with the glory of God and not with her situation in the world; the prayer is objective and not subjective. Moreover, both Jesus and Paul seem to exemplify this same truth in their life; by their prayers, they make it clear to us that it is our duty to accept thankfully the place which God has assigned to us in His work of salvation. It would be unjustifiable to maintain, of course, that we ought *never* to make requests in our prayers; Jesus Himself commanded us to ask for what we wanted. On the other hand, a fresh realisation of the glory of God in our prayers, and of our responsibility to do His will, might not only bring us more into line with the prayers of the apostles, but might also be a healthy corrective to too much subjectivism in the presence of God.

Needless to say, it is impossible to give the full implications of all that Menoud has to say in such a small compass, but it is refreshing to find these four marks of the Apostolic Church dealt with in such detail, and we Baptists could do worse than turn to them with new enthusiasm, and interpret them afresh for ourselves and for our people.

A. GILMORE.

MINISTERIAL PRIORITIES

"SELF-EMPLOYED" is the National Insurance Class of the Baptist Minister. A debatable term in this connexion but emphatic of a basic truth of the ministry. It not only means that he is personally responsible for a higher rate of contribution. But most churches pay half, and some, I understand, all. Bless them. The term also calls attention to the grave responsibility of the minister in the use of his time. Apart from appearing in his pulpit at the times of Sunday worship and the mid-week service and a number of other occasions, he must determine his own employment. This is one of the most rigorous tests of fitness for the ministry, one he shares with many creative workers, such as writers and artists, but one not easily applied by a college selection committee.

Inability to satisfy this test in practice is a main reason why otherwise excellent men are not good workmen on the job. Many a youthful promise of a fine college career proves disappointing in the arena of the minister's work.

A minister's work, like a mother's, is never done. There is so much to do. It is not true that there is a time, in this sense, for everything under the sun. Remember if you do this, you cannot do that. What should a minister do, and how should he do it? The problem grows more acute with an increasing demand for

A MESSAGE FROM Mr. SEYMOUR J. PRICE
TO THE MEMBERS OF THE
BAPTIST MINISTERS' FELLOWSHIP

My dear Friends,

This letter is being written at the height of the Coronation celebrations. Londoners can talk of little else than the rejoicings, the decorations and illuminations, the crowds and traffic congestion, the wonder of the Westminster Abbey service as seen on Television.

Many have been deeply moved by the obvious sincerity of the dedication to service of our young Queen. They give thanks to God for her and for the Christian note she has emphasised in all her broadcast utterances. That this new Elizabethan age may be one rich in blessing for our Country and the Commonwealth, and therefore for the whole World, is the hope of all.

In The Baptist Insurance Company we feel that we are dedicated to the service of Baptists generally, but particularly to our Churches and Ministers. The various schemes of recent months have been warmly and thankfully received. The Voluntary Workers' Compensation Policy has supplied an obvious need; while the substantial increase in the sums insured for fire risks without additional premium has relieved the anxieties of many Trustees and Deacons who were concerned at the under-insurance of their buildings, but could not afford higher premiums.

We celebrate the Company's Jubilee in February, 1955, that is in less than two years. Will you help us to secure 100 per cent. support from our Churches and Ministers by that celebration?

I wish you every blessing in your summer holiday. In taking it, you are following the Master's injunction "Come ye yourselves apart . . . and rest awhile."

Yours sincerely,

SEYMOUR J. PRICE.

ministers to act in representative capacities and to serve the increasing organisations designed for the community's well-being. As the demands increase so must the minister's clarity of purpose, discipline and judgment. He is first the Minister of Christ. He can be that in certain ways when no one else can. There is so much else others can do, and he need not. He must learn to say, "I cannot come down." I once heard Wheeler Robinson say, "We do not ask the pilot to do the mechanics' job." Do not misunderstand that. For us it means, let the Minister be the Minister.

I often contrast my years with the Kent Education Committee with those I have spent in the Ministry. With the former I had definite hours of work on six days a week. There were exact tasks to be performed each day, and a monthly schedule to be ready for the sub-committee. And all that was done could be measured, allocated and recorded for all to see. How different is the minister's life. He is always on the job, must form his own habits and rules—and be prepared to break them. And then when all is said and done, there can be no real record of his labours on earth. For his greatest works will always be immeasurable, and often unutterable.

What then are the priorities of a minister's life? Once again, I have heard my college principal say, "Always put your church first." But the problem still remains when we are not sure which line of action does best serve the church. "Look after the crop that's coming," says a farmer friend of mine. Not a bad line, but obviously not one that can be followed exclusively to the neglect, for instance, of dealing with the "destruction that wasteth at noonday."

The first priority of the Minister is the ensuring of his continued fitness and equipment for his calling. "Truth through personality" says Phillips Brookes of preaching. But most of a Minister's influence has to come through his personality. This means, so that Christ be most effectively mediated, the discipline of devotion, the rigour of study, and the balance of leisure. It is sad when a Minister's experience of the prayer life is shallow, and his knowledge of the Word of God superficial. This is sometimes so. But not because he is a bad man, or an insincere man. He is doubtless a sincere man, probably a zealous man. He is probably trying to do too much, perhaps everything. But the springs of the refreshment of soul which he should bring to others are being dried up at the source. He then becomes like the railway porter calling the names of health-giving resorts he has never visited. The making of a devotional diary of one's own along the lines of Bishop Andrewes is a never failing means of cultivating the prayer life in its varied aspects. Daily study of the Bible, preferably in its original languages, but certainly in the New Testament, should always be first on the list. We must know our Bible, and know it better than others.

A Minister's work in and for his Church and people comes next. This is of course bound up with the former. One's best work for them is to be the best that one can be with Christ. But

among the specific tasks must be the preparation for worship and preaching, and the care of souls. A tremendous enrichment of worship comes to the people whose minister carefully prepares it. Partly through the radio, people are much more trained for orderly and guided prayer than formerly, and the "long prayer," often a succession of clichés repeated Sunday after Sunday, has had its day. One's own devotional diary will help in the public preparation. Similarly with sermon preparation. Much of this has already been done in daily study, for the most satisfying meal is made from the well-stocked pantry, not by a hurried visit to the shops just before meal-time.

Pastoral visitation. Yes. That's a "must," with its varying degrees of need, but still regular. The Minister can do something for Christ, His church and people thus, which cannot otherwise be done. And to most the Minister's visit, be sure of it, still means immeasurably more than all the delights (?) of T.V. and radio. Often it seems unrewarded. Be very sure that over the years, it is not. Fellowship is one of the great needs of our age. This is one means among others of building it up. I like evening visitation with the men and families at home. But, here's the problem, it's not too often possible.

Church auxiliaries—Sunday School, Christian Endeavour, other organisations come next. Good people are serving them every day. The Minister must encourage and use such opportunities as avail. Does that leave time for anything else? Not much. When he has devoted some time to his own family, to interviews and special needs, there is not much time left.

There is the denomination to serve, interdenominational causes also, and the life of the community. A minister may do a good work here but surely not to the neglect of the priorities, and perhaps here above all else he must select. Perhaps his job is to train others for this service rather than do it himself. There is a story in the Bible of a person charged solely with the care of another man, who had, afterwards, to confess that he was busy here and there and the man had gone. It is often true that the best service a man can give to wider causes is to serve his own church. After priorities, there is probably opportunity for some further service, and it seems best for a man to select one or two causes for which he is best fitted, or where he can best serve, and concentrate on them.

SYDNEY CLARK.

TO PRAY OR NOT TO PRAY ?

THAT was the question which presented itself to my mind on countless occasions in the course of my visitation during the first years of my ministry. And how it perplexed me ! Nothing of a particularly religious nature may have been said, no deep spiritual subject discussed in the course of the conversation, how could one therefore be expected to end such a visit with prayer ? It would be so artificial, indeed embarrassing ; so one didn't, and left, only to be troubled and uneasy in mind and progressively less satisfied with the exercise of the pastoral side of the work and proportionately more tempted to fill the diary with " speaking " or " administrative " engagements which suggested that it was astonishing how much one could get through in a week ! If only there was a little more time for visiting !

Casual enquiry here and there provided some balm to an uneasy mind : the answers were reassuring. " If the atmosphere suggests prayer then have it. " " Folk don't want you always to be praying for them, it's interest and friendship they want. " " If they are sick, then certainly, if, of course, they have no objection. " These and many another answer consoled the mind for a season but failed to silence the inward questioning concerning the difference of my visit as Pastor, from that of any other visitor to that house. Or for that matter to erase the memory of a college principal's word, " when you visit, pray. "

New beginnings, however, provide new opportunities, and the determination to begin as I intended to continue was strong, namely, to pray at every visit unless it was absolutely impossible. And my own testimony is, that this resolve has succeeded in making visitation a joyous work, it has opened doors to many a wonderful experience and provided astonishing evidence of the deep desire of our people for pastoral prayer in their homes.

I remember with joy, at the time I was ashamed of myself, on one occasion rising to leave one of my members, having decided for some reason or another, now forgotten, that this was one of the " impossible to pray " occasions. When I stood up to go I was asked, " Where are you going ? " and following my explanation was told, " Well, it will be the first time you've left this house without prayer. " Needless to say prayer was offered.

Looking back, I realise now that my difficulty was caused by the trifling, yet important problem of how to make prayer a possibility without embarrassing clumsiness. The solution came, I think, through the realisation that in our Church activity all our meetings, grave and gay, begin and end with prayer. No matter how brief the prayer may be, we put all before God with thanksgiving that He might bless it, and what cannot be so put before Him ought not to be held. Surely then, even the lightest banter, the happiest of friendly talk, even if it never develops into a " spiritual " theme should be, along with the continuing life of the home in which we

find ourselves, be set before God with thanksgiving and for His blessing. And if the "atmosphere" (suspect word!) is not there before we begin, it will be when we finish, and if it isn't, it doesn't matter. This realisation led on to the use of some very simple phrase such as "It's been grand to be with you, now just let's ask God's blessing together." In most cases the sentence need not be finished, while in many a new "visit" begins.

I have often heard it said, "When in doubt, don't." For my part, when the question is "To pray or not to pray?" the answer is always the same, "Do."

HUGH REID.

THE BAPTIST REVIVAL FELLOWSHIP

IT was in the pre-war years that a few Baptist ministers gathered together with a real sense in their hearts of their own spiritual poverty and with a longing that God would be pleased to revive them, their churches and the denomination. The numbers of those thus drawn together gradually increased, we received enquiries from all over the country and B.R.F. was formed. Our title aroused criticism because of the word BAPTIST, but there was and is a strong conviction amongst the members of the Fellowship that in this imperfect world the Baptists are in faith and order closely akin to the New Testament pattern of the Church.

We accept the teaching of the Scriptures concerning the Scriptures and if we have to choose between an infallible Book and an infallible critic we have much more confidence in the former. We stress the need of expository preaching both of the Old and the New Testaments so that the real sense of the passage is elucidated and set before the people.

We believe our one and supreme loyalty is to Jesus Christ our Saviour, Lord and Coming King revealed to us within the Word by the Holy Spirit. All those who share His resurrection life are conscious of their eternal unity in Him and in Him with one another. All other loyalties are subject to Him and are not in the same category with loyalty to Him Who is our Life. Indeed, loyalty to Him is so decisive that in certain directions it must be divisive. We cannot see that it is an inevitable development, logical or spiritual, that a man who is loyal to the Lord Jesus Christ must demonstrate that loyalty by equal loyalty, for example, to the Federal Free Church Council and the World Council of Churches.

We believe that practical holiness is by faith. In our view the Scriptures make clear that the faith that saves is the faith that sanctifies. The historical fact of the Cross requires the revelation that in our Lord's dying there He sustained the sin of the world which there God laid upon Him. We are saved not by the historical fact but by believing the revelation God has made concerning it. It is equally clear that at that same time and in that same act, God

also brought to death our old nature. Therefore if a man believe John iii, 16, he must inevitably believe Galatians ii, 20. The two are inseparable. If a man is married to a woman the woman is married to the man ! Hence as a man reckons himself to be dead indeed unto sin according to Romans vi, the Holy Spirit indwelling every believer will work a work of holiness in him. It is because of this that we place a limited value only on a person being evangelical. A man can be evangelical by believing John iii, 16, but he cannot be spiritual until he believes Galatians ii, 20. This is the only way by which the appetites of the old nature can be effectively dealt with. Where Galatians ii, 20, is not made clear, there will always be a danger of evangelicals who believe John iii, 16, clamouring for activities within the church which appeal to the old nature. It is the truth of Galatians ii, 20, that will set believers in our churches free from the world spirit within and without themselves.

All this is linked with prayer. On the experimental side of Galatians ii, 20, God's people may and will prevail in prayer. There never can be vital blessing without prevailing prayer. It is on this basis that we have made prayer our major consideration. We have experienced great blessing from the discipline of all nights of prayer. These have been times of real spiritual uplift.

The man who takes by faith the truth of Galatians ii, 20, will soon know in a positive and unmistakable way the truth concerning the powers of darkness. If he is evangelical his mind will be in the arena of flesh and blood but when he becomes spiritual he will be introduced in a new way to Ephesians vi. It is a staggering and amazing fact that the powers of darkness revealed in Scripture from Genesis to Revelation are completely ignored in the strategy of the denominations to-day. The consequence is that the people in our churches are held down and suppressed by these gigantic powers of which they have little or no understanding. What a blessing it would be if the terror and might of these principalities and powers could be set before the denomination in an address at the Baptist Union Assembly !

B.R.F. also feels that much more should be declared concerning the climax of this present age in the personal return of our Lord Jesus Christ. The complacency of the Christian Church is amazing. Science is warning us that we are facing a possible catastrophe, politicians are scared out of their lives lest somebody should precipitate world war 3. The ecclesiastical world, however, is quite complacent ! Wars and rumours of wars ! Is it not a fact that the Bible declares a world precisely as we have it to-day ? Ought not every preacher to be right down on his knees before God pleading that in the Divine mercy we may have the burden of the Lord to declare the revelation of God at this time ?

If we are wrong in our beliefs let us be shown from the Scriptures where we err. With great respect we suggest that those who differ from us examine the Scriptures as to whether we may not be

right. Certain it is that we are needing a lead within our denomination, a clarion call to the Annual Assembly, the Associations and Churches to arise with the Word of God in the power of the Spirit, to set forth Jesus Himself as God's one answer to world chaos. Who, if He be refused, will bring His judgment on the world that has turned from His salvation.

B.R.F. would be so glad to have the support of all our ministers who share these convictions. We long to see our Baptist denomination in the van of a great spiritual revival and we want to be willing in the day of His power.

T. M. BAMBER.

THE CORONATION

SURELY everything that can be written about the Coronation has already appeared in print. Had anyone but the Editorial Board commanded me to "take a pen and write," I should have rebelled. However, readers of the *Fraternal* will understand my submission.

It was a great experience to be in the Abbey on 2nd June, and to witness our beloved Queen taking the Coronation Oath and being consecrated as Sovereign of the British Commonwealth of Nations. The building was bathed in history and we realised that we were participating in an event that would be indelibly recorded in the nation's annals. Among my impressions were the following:

1. A SIGNIFICANT INNOVATION. The recognition given to the Free Churches followed the pattern of recent Coronations, but the presentation of the Bible to Her Majesty by the Moderator of the General Assembly of the Church of Scotland was a welcome innovation. The few words he spoke were significant: "Here is wisdom; This is the royal Law; These are the lively Oracles of God." In talking with representatives of Scotland I gathered that the gesture was warmly welcomed north of the border and had aroused hopes of greater co-operation between the Churches.

2. A SENSE OF COMMUNITY. The Free Church representatives were accorded a warm welcome and the arrangements made for them by the Earl Marshal were all that could be desired. I had anticipated that the long wait in the Annexe, prior to the formation of the Queen's Procession, would prove irksome, but this fear was groundless. There was never a dull moment. Various processions passed through the Annexe on their way to the Abbey, each containing colourful personalities. In the Annexe itself every part of the Commonwealth and many classes of society were represented. Peers, Bishops, Statesmen, Servicemen, Court Officials and ordinary folk mingled in informal camaraderie. We differed in many respects—notably in attire—but were united in loyalty to the Queen. The experience deepened my conviction that Christian unity will be advanced not by high-level ecclesiastical bargaining,

but by members of all the Churches realising their oneness in Christ and insisting upon sitting together at the Lord's Table.

3. A SENSE OF REALITY. A Coronation is a ceremonial occasion and must always be in danger of remaining a mere spectacle. It is said that King John regarded his Coronation as a joke and left the Abbey without partaking of the Sacrament. Three factors ensured that the brilliant pageantry, employed in the crowning of Queen Elizabeth II, should contribute to the spiritual reality of Her Majesty's consecration. The supreme contribution was made by the Queen herself. Her broadcast appeal for the prayers of her people had created an atmosphere which was deepened by her reverent demeanour on entering the Abbey and by her devout participation in every detail of the solemn service. Here was evidence that the value of a Sacrament depends upon the faith of the recipient. We owe a great debt to the Archbishop of Canterbury for the impressive manner in which he conducted the service. He discharged his onerous duties with unobtrusive efficiency. His voice was clear and natural, yet vibrant with spiritual feeling. We forgot the Prelate and became aware of the presence of God. Here was an instructive example for all who are called upon to speak in the name of God. The third factor in the success of the Coronation was the thoroughness of the preparation made for the Ceremony under the guidance of the Earl Marshal. Everything was carefully planned down to the minutest detail and nothing distracted the attention of the vast congregation from the service itself. I wish those church officers, who remember what ought to be done during the second hymn and disturb the worship by hasty improvisations or whispered instructions to the seat stewards, could have witnessed this triumph of organisation.

This Coronation has been a forceful reminder that "Righteousness exalteth a nation," and I pray that the new reign may inaugurate a new age of faith and reason.

H. BONSER.

* * *

ALSO IN THE ABBEY

Among the Baptist leaders at the Coronation Service there stood, silent and unseen, the greatest of them all—William Carey—as represented by the Lectern, erected in his memory, inscribed with his name, and announcing the two "divisions" of his famous sermon.

Thus there mingled with the mighty, that day in England's central Shrine, the Northamptonshire cobbler, upholding the Book which he opened to the peoples of India, the Book from which the Scriptures were read—as every day, in the Abbey, the Book of which it is truly said in the stately words of the Coronation Service: "Here is Wisdom; this is the royal Law; these are the lively Oracles of God." This Book is the most valuable thing that this world affords."

THE N.S.S.U. TER-JUBILEE

We salute the National Sunday School Union which celebrates its Ter-Jubilee this month. The N.S.S.U. was founded in London in 1803 for the purpose of encouraging the formation of Sunday Schools and providing help and advice for Sunday School teachers. Through all the years the N.S.S.U. has steadily maintained its purpose and has been a unifying centre for all engaged in Sunday School work.

Baptist Sunday Schools have always formed a large part of the N.S.S.U. constituency and Baptist leaders have been in the forefront of its work. The name of Carey Bonner is inseparably linked to the N.S.S.U. as its Secretary and President; Dr. Townley Lord is a past President and in this Ter-Jubilee Year Mr. Justice Finnemore is President and Mr. Arnold Clark, J.P., continues his long service as Chairman.

The Ter-Jubilee commemoration of the N.S.S.U. will focus the attention of the churches on the importance of Sunday School work. No task is more relevant or more important to the future of our churches. Our Sunday Schools are doing a fine job but are they as effective as they might be? Are all our churches making the Sunday School priority No 1? What are we Ministers doing to guide our teachers in the work of Christian education? Where do we stand in relation to the young of our churches, are we true Ministers of God to them?

The key to the future of our churches is in the Sunday School. Apart from transfers from other churches most of our new members and the majority of new converts come from the School. And if we are seeking an evangelistic opportunity none is nearer than the non-Christian homes from which so many children come. The Sunday School is a field for missionary enterprise and we thank God for the N.S.S.U. which has done so much to pioneer and promote this great work.

W. CHARLES JOHNSON.

(The S.S. Union is one of our oldest clients. We trust that much business has accrued as the result of their advertisements inserted through the long years. ED. BOARD.)

* * *

The Editorial Board records its thanks and those of the Fellowship to the writers of the foregoing articles. Busy ministers and laymen willingly responded and by gratuitous service enabled the Board to maintain the ideal—"all service to the Fellowship is honorary."

The October issue will contain articles on Baptism and a Study Outline drawn up by Kenneth Dykes for use of local Fraternals.

The Baptist Union of Great Britain and Ireland

The Baptist Church House, 4 Southampton Row, London, W.C.1

On TEMPERANCE SUNDAY—NOVEMBER 15th

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Literature on this and other aspects of Christian Citizenship, from :

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SERVICE DEPARTMENTS**

WOMEN'S DEPARTMENT

The Baptist Women's League—a fellowship of prayer and service with over 1,150 branches to which all Women's Organisations in Baptist Churches may become affiliated.

St. Andrew's—an attractive and comfortable hostel in London, at moderate cost, for young business women from the Provinces. (A few students also received.)

The Haven—a fully equipped maternity home for unmarried mothers where every effort is made to lead them into a new life in Jesus Christ and to restore them to a useful place in society. Where necessary the babies are placed in Christian homes with a view to adoption through the Baptist Union Adoption Society.

*Full information may be obtained from the Organising and
Deputation Secretary, Miss LOIS CHAPPLE*

OF INTEREST TO YOU

Errata. We confess, with shame, to several errors in the personal items of last issue. The initials of the Australian President General were confused. Newcastle was filched from Australia and presented to New Zealand. One man was given an appointment held by another of a somewhat similar name and worst of all a young man in the full vigour of manhood was buried instead of his father. While humbly owning up, it is right that we should assure our readers that, by and large, on the whole, generally speaking, a good many items in this column may be taken as approximately correct!

Personal. Remember in your prayers the students who will shortly finish their College training and enter upon their life's work. From Regent's—D. Boone to Kingfield, Woking; R. E. Cooper to Westbourne Park; A. Harrington, West Row; D. B. Jones to Poole; and N. Clark proceeds to Union Theological Seminary, New York, for further training. Cardiff — Ronald Price to Blaenavon; D. J. Williams to Pontrhydyrun, Mon.; and from Spurgeon's—G. E. Boocock to Westbury Avenue, North London.

Spare a prayer also, that God may richly bless those of our number who enter upon new spheres of labour. J. W. Barker, Sittingbourne; S. C. Bastable, Rickmansworth; F. J. Bayliss, South Harrow; H. T. D. Clements, Ansdell, Lancs.; W. S. Davies, Henley-in-Arden; K. N. Edwards, Northfield, Birmingham; A. D. Fraser, Minehead; A. K. Horsington, Perry Beeches, Birmingham; C. S. Medhurst, Isleham; D. R. C. Morris, Blackburn; H. C. Newman, Rotherham; K. M. Preston, Salcombe; S. O. Roberts, Bewdley; L. A. Weaver, Wantage; W. E. Mathias Williams, Llanthewy Road, Newport; L. J. Wisewell, Didcot. William Whyte returns to his former pastorate at Portobello.

Three brethren are proceeding overseas—Paul Clifford to U.S.A. for one year—A. C. Elder to Brazil, and Edward Williams to Canada.

Resignations. We give thanks to God for those of our fellow members who, after honourable service have resigned the pastorate but will serve in wider spheres, as opportunity offers. A. E. Bradford commenced his ministry in 1913; L. P. Cook in 1921; T. W. Hunter in 1917; D. Kinvig in 1913; J. P. Pugh in 1924. E. H. Newton is retiring from the Burton-on-Trent pastorate.

Their Course Finished. A. V. Barber, after thirty years' service, had recently commenced his pastorate in Bradford when the swift ravages of painful disease—borne bravely and hopefully—laid low his life. Even more unexpected was the death of Glyndwr Morgan. The great hopes entertained of his new work at Ripley were dashed by his startlingly sudden death. Thus was closed the ministry exercised in several churches and which was entered upon in 1932 on his leaving Cardiff College. The veteran Thomas Douglass left Spurgeon's in 1894. Commencing his ministry at

Waltham Cross, to which Church he returned after an interim period in other Churches. He became pastor in 1930 and continued as Pastor Emeritus until his death. A faithful servant of Jesus Christ, justly honoured. A. J. Kellam began at Neatishead in 1901 and concluded his pastoral service at Felixstowe in 1948. A man of strong convictions, he won many souls for his Master and built them up in the faith he so firmly believed. Frank Hasler (Rawdon) was designated in 1903 for work in India and there laboured for thirty-four years, winning respect from both Indian and British people. Son of a Baptist minister, he belonged to a large family, all of whom bear honoured names connected with our work at home and overseas. Ivor Evans on leaving Spurgeon's, after an initial pastorate, achieved great things at Abertillery where he laboured thirty-four years. As preacher and journalist he became an outstanding leader in the Welsh Baptist Union of which he became President. James Rogers (Bangor, 1901) served three churches with great acceptance and on his retirement in 1927 became a leading figure in North Wales where his memory will long be cherished. Hugh Rodger went out from Spurgeon's College in 1892. He will chiefly be remembered for his long and faithful work in the Essex Association and the Churches of the county, where he was greatly honoured. For more than six years he was confined to his bed in Chelmsford Hospital and accepted his illness with no shadow of complaint but with a faith and fortitude which deeply impressed all who knew him. D. J. Sheppard, beloved of Regent's men and in all the churches he served for thirty-three years. He died after a painful illness nobly borne. We tender our prayerful sympathy to the bereaved families.

Laid Aside. We send affectionate greetings to S. J. Ford who, for a long time, has been suffering from a trying illness. To W. B. Tooke who, though now returned to his pulpit, after several weeks' absence, has still cause for anxiety. To D. J. John, now seriously ill. J. C. Rendall's deep regret on leaving for a while his work as General Superintendent is somewhat relieved by the fact that Edward Elliott is acting as an efficient substitute. A. J. Nixon—brave and cheerful as ever—has had a further spell of illness. J. Richards, after his month in hospital, is now restored to a measure of health and strength, as is also Edgar Jackson. The same may be recorded of E. H. Betteridge and F. J. Farley-Pettman. Violet Hedger has to take an enforced rest from her work at Chalk Farm through a recurrence of illness. This also has necessitated her postponing the Presidency of the Baptist Board to which she was recently elected. Widespread concern followed the news of the sudden breakdown of G. W. Harte. Spurgeon's College and the B.M.M. are missing his presence and leadership. We are glad to know of his progress towards recovery. W. D. Jackson is assured of our loving solicitude in the renewed illness of his dear wife and we think tenderly of the little daughter of Kenneth Price whose prolonged suffering stabs the heart of her parents. We are glad

to know that after serious illness, Mrs. Whitfield Mowbray is now in better health. May these and other friends ever realise the healthful presence of Him of Whom we sing: "The healing of His seamless dress is by our beds of pain."

Some Appointments. H. L. Stapley becomes Deputation Secretary for Dr. Barnardo's. A. L. Beckingham takes up work in connection with the C.S.S.M.; G. Metcalfe has been appointed Director, Visual Aid, B.M.S.; W. Hedley Ennals, Secretary to the Mission to Lepers. College Appointments include that of David Russell as Principal of Rawdon and Norman Moon as Tutor at Bristol. We wish every blessing on our friends as they take up these important posts.

Notable Anniversaries. F. H. Rollinson has completed twenty-one years at Chipping Norton. H. V. Larcombe, twenty-one at Sutton, and F. J. Noble, thirty at High Barnet. A fine record: we share in their thanksgiving.

Reciprocated. Kirk Bryce—who began his ministry as far back as 1894—sends a kindly greeting in renewing his annual subscription. Mrs. Kirk Bryce in her covering letter says: "His love for the brethren is still real." We gladly reciprocate through the *Fraternal* an assurance of our loving thought. God bless!

Degrees of Warmth. The temperature of our heart's blood rose by several degrees as we read that Glasgow University conferred an honorary Doctorate on R. Guy Ramsay and Manchester University an honorary M.A. on Herbert Motley. These testify to the high esteem in which the recipients are held and in which our B.M.F. fully shares.

Presidential. Hugh Martin helped to put the Free Church Federal Council in its rightful place by his address as Moderator at the Manchester Assembly, together with the wise leadership there exercised. Both in Manchester and throughout the country, whether in St. Paul's Cathedral or village church, he has emphasised, in no uncertain terms, the principles for which Free Churchmen stand. His gracious spirit and wide scholarship have won him a high place in religious and social circles.

The National C.E. Federation has elected Geoffrey King President-designate for the ensuing year. His ability as preacher together with his spiritual leadership will make his year of office memorable. It is noteworthy that two Baptist ministers now lead C.E. in Britain, Andrew Wright being the National Secretary.

Accepted with Thanks. David Kyles sends with his affectionate regards a supply of writing paper and envelopes, not the first time he has done so. Thanks, David! The B.M.F. Secretaries use a lot of writing material and our Treasurer will be glad that, for your kindly addition, no account will be rendered.

Our Annual Meeting. Frank Bryan made good speed at Bloomsbury in transacting the annual business. Accounts and reports were adopted and the various Secretaries re-elected. The

THE
BAPTIST MISSIONARY SOCIETY

YOUR SOCIETY

The situation is serious, and the need is urgent, to maintain the present work of preaching, teaching, translating and healing in

India, Pakistan, Ceylon, Congo,
West Indies, Malaya, Hong Kong
and South America.

ONE TENTH MORE

is needed from the churches in subscriptions, donations, etc.

We ask for your prayer and co-operation that the annual income may this year be increased by one-tenth.



BAPTIST MISSIONARY SOCIETY

Editorial Board was strengthened by the addition of G. R. Beasley-Murray and the ever increasing activities of the Fellowship were briefly reviewed. When, at 3 o'clock, G. T. Bellhouse rose to give his address, there were few vacant seats. His theme was deduced from his reading of the Life of Dr. Cairns and for forty-five minutes he held the close attention of his audience as he spoke on the task of the ministry. The address, illustrated by telling illustrations, was a searching analysis of the movements of thought in our time and an inspiring picture of the possibilities and opportunities of the preacher's task. The meeting was voted as one of the best, and we are grateful for the service rendered, not for the first time, by our welcome guest.

The Gaius Scheme. As John Withey was unable to present his report at the Annual Meeting, we quote some of its salient details. During four years 120 men and their families have enjoyed the facilities provided by the scheme. This number is about one third of those who applied. Gaius pleads that London ministers would offer the hospitality of their Manses and regrets that so many of our seaside Manses are not available. Twenty men have had holidays arranged for this year, and the caravans in Devon were fully booked for May and June. Many thanks to the kindly owner. Others are making arrangements for Manse exchange, apart from the Gaius Scheme. John Withey says: "I am always ready to receive bright ideas the brethren may have." An attractive offer is made by a minister in S. Carolina, U.S.A. He offers the use of his Manse for one year to a British Baptist and would find part passage money out, for man and wife. He would fill the pastorate in Britain and do the work of the Church. For further details write to John Withey.

A Comrade's Sorrow. The Editorial Board makes special mention of the loss sustained by their beloved colleague—J. R. Edwards. J.R. is a deacon of the Metropolitan Tabernacle and Gerald Griffiths and his wife were spending an evening at his home. As supper time approached, Mrs. Edwards went out of the room to make some necessary preparation but did not return, death intervening with tragic suddenness! The Scripture printed on the Memorial notice was remarkably apt: "And when evening was come, Jesus said: Let us pass over unto the other side." Our profound sympathy goes to our friend and the bereaved family.

Summer School. Arrangements are complete for this annual helpful event. Meeting place: Regent's Park College, Oxford—by kind permission. Speakers: Prof. Coulson of Oxford, Kenneth Dykes, W. D. Jackson and R. L. Child (our Host). Frank Bryan will preside. Date: Monday evening, 6th July—Thursday morning, 9th July. Cost: 45s., railway fares included. There may be one or two vacancies. Write, Richard Rousell, 335, Dogsthorpe Road, Peterborough.

Some Building. A. J. Symonds of Derby served as a Padre and was a P.O.W. in German hands during the last war. His

experiences fitted him to lead the men of his Church in the building of a two-storey School, linking Church and Lecture Hall. With the exception of the heating plant and some plastering, all the work has been done by voluntary labour in evenings and on Saturday afternoons. The new premises are being opened by the President of the B.U. for its Jubilee on 1st July. The B.B.C. are giving a Sunday evening broadcast to allow some of the men to tell the story. Well done, Symonds.

ADDENDA

Best wishes to S. P. Goodge on his acceptance of the oversight of the Church at Ascot. We are glad to know that his health and strength will be fully maintained. A. W. Francis has responded to the call of the church at Queen's Park, Glasgow. Darlington and the N.B.A. will greatly miss him. L. J. Egerton Smith resigns the pastorate at Burnham-on-Sea which he has held for forty-three years. Our friend is, we think, the only surviving Baptist hymn-writer represented in our Hymnary (No. 711—"For all the love"). Is this an indication that a revised edition is now due?

The sudden death of L. Gethin Hughes deprives the denomination of a notable figure. On leaving Bristol College he ministered for five years at Woodsetts, Sheffield, and then became a Chaplain to the Forces. In this Office he continued until his retirement in 1946, having attained the high rank of Deputy Chaplain-General. His M.B.E. indicated his place in the esteem of the Army authorities and his brethren in the Baptist ministry would award even higher distinction for his character and work in the churches. He died at the age of 68.

LONDON BIBLE COLLEGE. The Council of the L.B.C. is greatly cheered by the receipt of a munificent gift of £41,000, largely through the generosity of Mr. John Laing. This sum will, it is hoped, shortly be increased by other donations to £60,000. As soon as the necessary permits can be obtained, a new college will be erected on the present site in Marylebone Road, London, W., the cost of which will probably amount to £200,000. The Principal, the Rev. E. F. Kevan, B.D., M.Th., some members of the Staff and many of the ex-students are members of our Fellowship and we join in their prayers and thanksgiving.

With the memory of recent disaster vividly in mind, our Fellowship in Britain and also in Holland, expresses deep concern for all who have suffered as the result of the tornado which swept Michigan and Ohio, U.S.A. Doubtless many Baptist Churches and homes were involved and to these especially our prayerful sympathy is extended.

THE WIDER CIRCLE

NEW ZEALAND

The Timaru Baptists are to be heartily congratulated upon the success of their protest against the holding of a Rugby football match on a Sunday afternoon. The City Fathers in acknowledgment, passed the following resolution: "That the ministers and officers of the Baptist Church be informed that the general policy of this Council is unfavourable to organised sporting events on Sunday." In a letter to R. L. Fursdon the minister, the Mayor said: "Councils look to churches for leadership, especially where there is a danger of Sunday becoming commercialised." One up to Timaru!

Roy Bullen, speaking of a Retreat held by the Auckland ministers where one of the subjects was "Confession," tells of a rather unusual procedure. In preparation for a discussion on the sins to which ministers are prone, each man wrote a list of those to which he felt he was particularly liable. "It was most humiliating," said Bullen, "as we thus personally examined ourselves, and all felt the benefit from the hour of heart-searching and fellowship."

It is good to know that the B.U. Secretary, P. F. Lanyon, is back at his desk after his so serious illness. We pray that the Lord may perfect that which concerneth him. During his convalescence, L. A. North has been acting-secretary. Thanks to L. P. Bryan for his letter, telling of blessing received at the recent Easter camps. These annual Youth Camps form a marked and successful feature of New Zealand Baptist life. E. Roberts-Thomson has been welcomed and inducted as College Principal at Auckland. The service was most moving and impressive. In Australia and in Britain his appointment is followed with prayerful interest. We wish for him a long and successful ministry as College Principal. We join in world congratulations to Sir E. P. Hilary on his notable achievement. New Zealand may well be proud of this great athlete.

After the wonderful Coronation scenes in Britain we shall follow with great interest the visit of their Queen to New Zealand. God bless her. Our Queen and theirs.

AUSTRALIA

Queensland. Greetings to our Australian Baptists as they gather in Brisbane for their Triennial Commonwealth Assembly. May rich blessing rest upon all the meetings. At this Assembly Dr. W. L. Jarvis will relinquish his office as President-General in the discharge of which he has expended time and energy, without stint, and has been a help and inspiration to our churches.

The new wing of the College has been opened, and Principal Warriner reports a record number of students. At this time, when colleges in Great Britain and Europe close their year's work, we think with prayerful interest of our colleges in Australia and New Zealand, in full session.

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We note with interest that the University of Queensland has established a Divinity Faculty and that Principal Warriner is to be the Lecturer in New Testament.

New South Wales. Thanks to H. E. Evans, our hardworking Correspondent, for a list of membership renewals, in sending which he says: "I am forwarding £2 as a small donation from N.S.W. towards the splendid job you are doing in producing the *Fraternal Magazine*." We greatly value this kindly thought. Evans tells of the Summer School, arranged in a lovely Camp forty miles from Sydney, at which many of the 50 men attending, travelled 500 miles to be present. The subject was: "The Holy Spirit," with special reference to His gifts in the ministry of healing and inspired utterance. The latter aspect is timely, owing to the serious difficulties raised in our Australian churches, as elsewhere, by the extravagances of the Pentecostalists.

The wide ocean does not prevent our personal interest in our brethren, and at our Sunday Morning Prayer Watch, we shall think, amongst others, of those entering upon new pastorates.

In N.S.W., these include: N. L. Abrahams, F. J. Hoepper, P. N. Simmons, A. E. Watkin-Smith and J. B. Wilson.

Victoria. The Home Mission department is displaying great activity in the establishment of churches in the suburban areas, thus counteracting the losses sustained by congregations in central churches. In one building erected less than two years ago, there is already a membership of 60, a Sunday School of 200 and the church sustains a full-time ministry.

The Governor of Victoria and his staff paid a courtesy visit to Armadale Church, of which the Rev. Wesley Bligh, Victorian President, is minister.

The church at Kew also received a visit from the Lieutenant-Governor and the Chief Justice, who, together with the Mayor, took part in an Anniversary service.

Rawdon men and others will feel deep sympathy with Henry Meadows in his sad bereavement. Rawdonians will also be interested to know that A. A. Hardenberg has removed from Holland and has undertaken the Auburn pastorate.

Others entering on new spheres of service are E. G. Biggs, E. C. Harris, S. Millar and A. L. Wilkins. E. C. Smith who rendered us such effective help in Tasmania proceeds to Geelong. Blessings on all these B.M.F. friends.

West Australia. Thanks to John Ridden, who, in remitting subscriptions, added a wee extra, to compensate us for the loss on exchange. We wish him a happy and useful period of service in the wider work upon which he enters, after relinquishing ten years in his present pastorate.

We hope to hear that the ship, specially chartered to bring New Zealand and Australian representatives to Great Britain for the B.W.A. Congress, has been fully booked. London Baptists, having survived the Coronation, are now preparing for the B.W.A. Jubilee Congress—16th - 23rd July, 1955.

JAMAICA

Keith Tucker has enrolled his students at Calabar in our membership. In sending their names he says: "You will be glad to know that we have a fine new college and the largest number of students for many years." Greetings to Principal and students.

SOUTH AFRICA

The church at Port Alfred, of which Dr. J. E. Ennals is the minister, has laid, with rejoicing, the foundation stones of its greatly needed Sunday School Hall. We share their high hopes that the completed building will be opened—free of debt. A. B. Jack, our Correspondent in South Africa, received loving tokens from his church at Queenstown on his leaving to take up the work at Parys, O.F.S. T. Sorenson succeeds to the church at Queenstown. E. L. Rowlands, on leaving Springs for Port Shepstone, had the joy of baptising his own son, together with several other candidates. We assure these brethren, together with K. Marlow and F. H. Carter, of our interest in them as they proceed to new churches.

Florida reports that on two Saturday afternoons the young men of the church excelled in cricket against the students of our S.A. Baptist College. The report adds that "many of the wickets and runs were contributed by 'our agile pastor.'" No record is given of the result of the match. We may yet be glad of the help of Rev. N. Methuen Gordon in a little cricket encounter now taking place in England!

CANADA

Thanks to G. E. Levy of Acadia University, N.S., for a most interesting letter. Principal Burleigh of South Australia, may be interested to know of the favourable comments made concerning his article in our January issue, on "The Theology of the Wisdom Literature." We are glad also that the articles on the Creeds published in April, were judged to be specially valuable to the Convention of which Nova Scotia is a constituent member.

U.S.A.

We wish Principal Sandford Fleming of Berkeley, all joy in his Sabbatical Year travels. During his visit to Australia he delivered the Commencement Address at the N.S.W. College. We hope he may find time to visit Great Britain. E. G. Gibson of the Perth Bible Institute, West Australia, is visiting the Berkeley Divinity School—he will find many friends of our B.M. Fellowship at Berkeley. We greatly regret that John Pitts has had to undergo a further orthopædic operation. In view of the prodigious cost of the necessary surgical attention, we are the more grateful for his generous subscription. His many friends in England pray for his speedy recovery.

Welcome to Ozie Pruett of Indianapolis, who is conducting services this summer at Renfrew Street Presbyterian Church, Glasgow. We look forward to meeting him during his visit to London.

BOOK REVIEWS

The Theology of the New Testament. Rudolf Bultmann.
S.C.M. Press. Price 25s.

This work is the first of two volumes devoted to New Testament theology. As the second volume has only just been completed in German, we shall have to wait for its translation. The book under review is in four sections: The Message of Jesus, the Kerygma of the Primitive Church, the Kerygma of the Hellenistic Church, the Theology of Paul. The first chapter is brief, for (in Bultmann's view) the theology of the New Testament is an explication of the *kerygma about Jesus*, not of the *teaching of Jesus*. The divorce between the historic Jesus and His Church is therefore fairly complete. The data of the second chapter come, rather surprisingly, not from the Acts of the Apostles but from the Synoptic Gospels, for a large proportion of the teaching attributed to Jesus is viewed as the theology of the earliest Church. Chapter 3 is written mainly from the Epistles attributed to Paul, for much of his material is traditional, and some letters reveal a Paulinism modified by Hellenistic Christianity. Chapter 4 occupies a full half of the book.

The distinction drawn by Bultmann between these four theologies may best be grasped by reviewing his exposition of Christology (unfortunately scattered throughout the book). Jesus appeared, not as Messiah, but as prophet, rabbi and exorcist. Peter's confession must not be cited as evidence for a supposed messianic consciousness in Jesus; like the Transfiguration, it is a resurrection narrative, antedated into the ministry. Similarly the accounts of the Baptism, Entry into Jerusalem, Trial and Crucifixion are all overlaid with legend, so that their significance must be discounted. We need not be perturbed about this: the true significance of Jesus lies in His being the One in whom God's word decisively encounters man; to learn what Jesus believed about Himself is irrelevant, for our faith rests in God's work, not in the historian's labour.

The primitive Jerusalem Church regarded Jesus as the Messiah to be who will be made such, at His Coming; He was not seen as Messiah in His early life. They were responsible for transferring the Son of Man myth, to the figure of Jesus, but this was conceived in purely apocalyptic terms, unmodified by the events or teaching of the historic Jesus. The stumbling block of the cross was overcome by the Easter Faith. That faith enabled an interpretation of the cross as related to sin (1 Cor. xv, 3f) and further pointed to a continuing influence of Jesus on His Church now; the Risen Lord, like the rabbinical messiah, teaches the understanding of his "Torah," and so inspires new sayings to decide current questions at issue (see the Gospel). Jesus was regarded as Son of David, Son of God (in the purely messianic sense) and Servant of God (though not the Servant of Isaiah 53).

It was left to the Hellenistic Church to apply to Jesus a mythological interpretation of the terms Son of God and Lord. This

they did on the one hand by taking over Gnostic hymns (like Phil. ii, 6-11) of an incarnate Redeemer and on the other by applying to Jesus the notion of a divine son begotten by a deity. The two ideas are strictly incompatible, for in the former Jesus is conceived as a divine being appearing in utter humility (the emphasis is on His humanity), but the divine hero idea, which coalesced later with virgin birth notions, concentrated on the presence of miraculous powers in Jesus. Paul adopted the former view, the Synoptic evangelists the latter. A third type of Christology was based on the Logos-Wisdom speculations such as appear in Philo and the Hermetic literature; in this, Christ is seen as a cosmic figure, the mediator of Creation. Paul alludes to this last in passing, but it comes to the fore in the post-Pauline literature (Colossians, Ephesians, Hebrews). Paul's real contribution lies not in Christology, for he stood in the Hellenistic tradition in this respect, but in the sphere of anthropology.

We hope the reader now feels at home in his New Testament ! But if this Christology appears strange, the exposition of Pauline anthropology (which is Paulinism to Bultmann) seems equally unfamiliar. The reason is not far to seek; Bultmann extracts from Paul the outlook of a modern philosopher. Take, e.g., this definition of *soma* (body): it denotes " man . . . in respect to his being able to make himself the object of his own action and to experience himself as the subject to whom something happens. He can be called *soma*, that is, as having a relationship to himself " (pp. 195f). Now this may be valid analytical thinking, but would Paul recognise it as his own point of view ? Surely not. We grudge no praise for the fine insights Bultmann reveals in his exposition of Paul, but in reading it we felt that the author had jammed a pair of existentialist spectacles on our nose and would not let us remove them till the end, by which time we had a squint in our right eye which threatened to become permanent.

Herein lies the danger of this book. When one begins it one gains the impression that it is written by the maniac of Gadara. But the convulsions subside as one proceeds, apart from some remarkable contortions on Gnosticism in early Christianity, and the religious power of the man shows he is clothed and in his right mind all right. Only a man who has experienced what great things the Lord hath done, could write this exposition of Paulinism; it is intensely ethical, rugged in its delineation of Christian experience, and provocative of the kind of decision Bultmann believes to be at the heart of our Faith. The man casts a spell over you. The danger is that the aura that hangs over the latter part of the book may hover over the former, and that could be deadly. For Bultmann is appallingly wrong in his treatment of the Gospels. I can find no reason for his faith in Jesus; the Gospels as he prunes them provide none. To trust in Jesus demands a leap of faith as blind as anything one could imagine. Bultmann manages it, but others might well leap to the wrong cross, to their own destruction.

I do not think I could justify myself being a Christian on Bultmann's basis; I would be tormented by the nightmarish spectacle of my own subjectivity, fearful lest my Christian experience be a delusion and that the cross to which I clung was but rotten wood. I cannot be satisfied with talk about an Easter faith unless I can be assured that there was an Easter, and the Lord I trust must be more competent in life than to be at the mercy of the messianisms of His day. In the Gospels I find what I seek, and with the host of the Church's exegetes I find it impossible to attribute the creation of *that* Jesus to the Jewish and Hellenistic churches of first century Palestine.

Bultmann is a brilliant scholar of vast erudition. For men used to facing the contrary winds of criticism, he will be a valuable stimulus to thought. But to the less seasoned mariner he could well cause shipwreck. The man who reads this book should also be prepared to read others of a different point of view.

G. R. BEASLEY-MURRAY.

T. R. Glover. A Biography by H. G. Wood. 234 pp.
Cambridge University Press. 21s. net.

This is a most enjoyable book which I found it hard to put down. It has recently been added to the Ministers' Fellowship Library but men who cannot wait for it should get it put in their local libraries or spend their book tokens on it. It is worth it.

The characteristic thing about Dr. Glover was his humanity and Professor Wood lets us see that all the way through the book. He is not afraid to show the more obvious humanities of Glover—his fear of illness, his pessimism, prejudices and occasional incautious utterances—but far more the biographer shows us the great humanities of the man. It was this humanity which made him a distinguished and great classical scholar, a successful Public Orator at Cambridge for nineteen years, an effective and moving preacher and a brilliant writer. In Cambridge the study of classics, or *Literae Humaniores* as Oxford calls them, was cramped by concentration on syntax so that it was in danger of becoming "*Literae*" without the "*Humaniores*." Glover rescued classical study from such aridity. He showed the humanity of the Ancient World, as in the book he wrote with that title. In his lectures, tutoring and his books he made the ancient authors live again. So, too, with his New Testament studies, especially in his *Jesus of History* and *Saul of Tarsus*. Of recent years *The Jesus of History* has been much criticised largely because people failed to see that Glover was not attempting to write a theology of the Person of Christ but rather making the humanity of Jesus real to us. In his preaching Glover did the same. He concentrated upon Jesus. . . "for him each day's contact with Christ is a new discovery . . . For his soul it is always morning, with Jesus standing on the shore." So wrote a contributor to *The Christian* about Glover as a preacher.

Glover's humanity is also revealed in his enjoyment of company (as those who knew him at Swanwick can remember), his humour and his witty verses (of which Dr. Wood gives a number of examples), his love of Canada with its lovely scenery, his joy at being President of the Baptist Union and his disappointment at missing a Cambridge professorship. It used to be said in Cambridge that Glover would gladly take any man by the arm and march him off for a walk while he talked to him. So to be caught was "to do a Glover." This biography will make its readers want to do many a Glover by turning again to Glover's books and walking through the world of the Greeks and Romans, of the New Testament, and of poets and puritans with this great teacher for his guide.

W.W.B.

For the Baptist Minister.

This book of 28 pages by J. O. Barrett . . . a "denominational guide," published by the C-K Press at 1s., is worth much more than the modest charge made.

The work of the B.U. and the various auxiliary societies, are here chronicled, and here, too, is information on legal matters affecting the personal and public duties of the minister. There are also helpful suggestions concerning the giving and receiving of the pastoral Call. Not only ministers but church officers and members, would do well to purchase and study this useful volume.

We are always glad to see our men entering successfully into print and we congratulate A. Russell Tomlin on his latest book, *Wash-Tub Religion*, a book of talks to Women's Meetings, published by James Clarke and Co., Ltd. (5s.) Some of the talks have already appeared as articles in denominational and Free Church magazines and are written in homely style.

Two new Plays, each by Clifford Baylis, have been published by the Carey-Kingsgate Press, at 1s., post 1s. 2d.

"Power and Glory" deals with the impact of the Christian faith on Romans and Greeks in the Apostolic Age. "Goodly Heritage," the plot of which is built round the character of Oswald, King of Bernicia, A.D. 634, sets forth the influence of a Christian prince in a pagan Britain. Each is suitable for church fellowships and youth clubs, and each has dramatic quality which will impress all who see and hear them. (Carey-Kingsgate Press, 6, Southampton Row, W.C.1.)

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